

1509/843.

Mr. LOVE's

S E R M O N

Preach'd at the

C O N S E C R A T I O N

O F

St. G E O R G E's Chappel, at
Great-Yarmouth, Janu. 4. 1715, 16.

MR. DONOR

S. E. R. O. I.



Presented by

CONSERVATION

OF

St. George's Hall, Liverpool
Great Room, Jan. 4, 1862

2
3.

A
SERMON

Preach'd at the
CONSECRATION OF
St. GEORGE'S CHAPPEL;

In Great
YARMOUTH,

In the County of **NORFOLK**: On
Thursday the Eight Day of Decem-
ber, 1715.

By **BARRY LOVE A. M.** Minister
of Great **YARMOUTH.**

Published by the Order of the Right
Reverend Father in God, CHARLES
Lord Bishop of NORWICH.

And at the Desire of the Corporation of
Great YARMOUTH.

To which is Annexed, the Form of
Consecration used on that Occasion.

NORWICH:

Printed by *William Chase*, Book-seller.

Magna
Fernemutha

ß **A**D QUARTUM Comune
Consilium & pro: Burgo
predict' in le Tolhouse-Hall ibm.
tent die Martis (Scilt) Viceffimo
Septimo die Decembris, Anno.
Regni. Domini Nostri Georgij
Dei Gra. Magnæ Britan. Franc.
& Hib. Regis fidei Defensor, &c.
Secundo, Annoque Dom. 1715.

Tempore Georgij England, *Ar' Majoris*

OR'ered that the Present Church Wardens,
Mr. Alderman Pacy, and Mr. William
Brown, sen. be desired to wait upon Mr. Love
and return Him the Thanks of this House for
his Sermon Preach'd at the Consecration of St.
George's Chappel; and that they Desire him to
Print the same, adding to it the Form of the
Consecration of the said Chapel.



Turner.

TO THE
Right Worshipful George England
Esquire MAYOR.

The Worshipful the Justices
The Aldermen and the Common-
Council-Men of

Great-Yarmouth

Gentlemen,

THE great Variety of Excellent Ser-
mons Printed in our Mother Tongue
by celebrated Men, may well make a Pri-
vate Clergy-Man afraid to expose a plain
Discourse to publick View.

But

But our Right Reverend Diocesan having order'd me to Publish the following Sermon, I readily complied being Patronized by a Bishop eminent for Solid Judgment and uncommon Candor; his great Abilities and Exemplary Piety, have recommended him to the Favour of our present Sovereign, and to the highest Esteem with the Prime Nobility. And his great Condescension and engaging Behaviour have gained him the profound Respect of all who are so Happy as to know him.

Whatever be the Fate of my Sermon I am sure the World is much obliged by the incomparable Form of Consecration Annexed to it, and which his Lordships Goodness allowed me to Print.

The Beautifull Order of the Composition and that Vein of serious Piety which shines in every Period of it, must powerfully Recommend it, to all, especially to the Members of our Church.

If

If I have in the least contributed to the
Fixing in Mens Minds a Just Notion of the
Holiness of Churches and the true Reasons of
that Notion, and if I have excited any to
Pursue that *Holiness which becomes God's*
House for ever, I shall think my Pains abund-
antly recompenced.

With much Satisfaction I embrace this Op-
portunity of Gratefully acknowledging, the
continued Favours of the Corporation of
Greath *TARMOUTH* to me, and of as-
suring you that I shall be always ready to
express the unfeigned Respect which I bear
unto you.

That your Town may Long Flourish, and
be like a City at Unity within it Self, that
God's Blessings may be showred down on
your Persons, Families and Substance, that

your

your Affairs by Land and Sea may be Prosper'd, and you all be Preserved to Christs Heavenly Kingdom is the Sincere wish and shall be the Constant Fervent Prayer of,

Gentlemen,

Your much Oblieged

very Affectionate and

most Humble Servant,

TARMOUTH.
Jan. the 4th. 1715-16.

Barry Love.



2

A Consecration Sermon.

EXODUS III. V.

*And He said draw not nigh hither:
Put off thy Shoes from off thy Feet,
For the Place whercon thou standest
is Holy Ground.*

THE Almighty, resolving to free the Israelites from the House of Bondage, by his Servant Moses, miraculously appeared unto Him, when He was on the Mountain of God.

v. 1.

The meek Man, with Surprise, viewed the wonderful Appearance, a Bush burning with Fire and yet not consumed by that destroying Element.

v. 2.

When the Lord saw that Moses turned aside to see that great Sight, He called unto Him and said, "*Draw not nigh hither. Take heed that you keep a due and awful Distance: Put off thy Shoes from off thy Feet. Pay a profound Reverence to that dread Majesty, who now gloriously appears unto you:*"

A

"For

"For the Place, wheron thou standest, is Holy
"Ground.

He, who is most holy, makes every Thing relating to Him to be holy also: Therefore, God having consecrated this Mountain by his special Presence, this Mountain, which before was common, is thereby become Holy Ground.

In the Prosecution of this Point I shall Attempt.

First, To explain how God is in an eminent manner more in one Place than in another, so as to make that Place *Holy*,

Secondly, On what Accounts we maintain that God is so in our Churches, when dedicated to Him, as He is not in other Places, and that therefore our Churches are *Holy Ground*.

Lastly, I shall shew the strong Obligations we are under, of behaving our selves in the House of God, which is *Holy*, with a becoming humble Reverence.

First, To explain how God is in an eminent manner more in one Place than in another, so as to make that Place *Holy*.

The



The divine Substance is to Us *invisible*, without Body and Parts, as well as Passions: It has neither Limits, Shape or Colour, and so can't be the Object of our Senses: *1. Tim. 6. 16.*
No Man hath seen or can see God, at any Time. The Jews, tho' blessed with the *Shechinah*, or *Glory of God*, never saw any Similitude. Nay the divine Essence is undiscernable to the blessed Angels, who behold God in perfect Glory in Heaven: For they, possessing a Space, must be of a differing Nature from that immense Substance who is one pure simple Act, who is every where and who filleth and pierceth all Things. *Deut. 4. 12.*

God then, who made the World and all Things therein, dwelleth not in Temples made with Hands, the Heaven of Heavens not being able to contain Him, for He filleth Heaven and Earth, 'Tis grossly absur'd to imagine He can be circumscribed in any determinate Space or Place so as to exclude Him from all other Places: For this is to confine his Knowledge and Power, which are infinite. But we may safely affirm that the Almighty can exert his Power in a visible and extraordinary
 A 2 Manner,

Manner, and appear so Gloriously in one Place as He does not in another, that his divine Presence can be so manifest at such a Time and in such a Place as it is not at another Time and in another Place. I shall attempt to shew,

1st. That the Thing is possible.

2^{dly}, That it has actually been done.

And,

3^{dly}, Illustrate the manner of Gods actual Appearing more eminently in one Place than in another.

1st. That the Thing is possible.

While we are in these Tabernacles of Clay, much of our Knowledge is received by our Senses; and in our search after the most abstracted Notions, we are fond of using sensible Helps: And, the never failing Friend to mankind, knowing our weak Natures, of old, vouchsafed the moral World a kind of visible Presence of his Majesty, in Order to beget such Thoughts in their Minds, as might lay the Principles of Religion deep in

in their Souls. Who can doubt but that God, with whom all things are possible, might put such a Quantity of Matter into such Motions, as might give Men a great and astonishing Idea of Himself? For, his Power being Almighty, He is able to do a-
mong the Inhabitants of the Earth, as well as in the Armies of Heaven, whatever He wills. Dan. 4. 35.

2dly, That it has actually been done.

'Tis Indisputable that there were formerly made, to some particular Men, in some particular Places, astonishing Representations: And these Glorious Appearances were generally exhibited in a mighty Lustre of Flame or Light, set off with Darkness and thick Clouds.

The first Appearance of the *Glory of the Lord*, was to Adam in Paradise. After our first Parent had stained his Soul with Guilt, the Almighty appeared unto Him in awful Majesty; and with an astonishing Voice called to the Criminal, who, hearing the *Voice of the Lord God*, vainly attempted to hide Himself from the *Presence of the Lord*. After the Flood, the *Shechinah* was often visible to

the holy Seed: Particularly it appeared to
 17. 22. the Father of the Faithful; for 'tis said, that
God went up from Abraham. And when Ja-
 cob removed from Beersheba towards Haran,
 to mitigate incensed Esau's Resentments, He
 was blessed with the divine Presence; He
 28. 12, 13. *beheld the Angels of God ascending and de-*
scending: And viewed the Lord of Glory gra-
 ciously promising that his wakefull Providence
 should watch over Him for Good; which
 caused the pious Patriarch in a Religious
 v. 16, 17. Rapture to cry out, *Surely the Lord is in*
this Place. How dreadful is this Place! This
is no other than the House of God, and this
is the Gate of Heaven. And on his Return
 to his native Country He *wrestled with God*
and prevailed, and called the Place, where
 32. v. 24, 30. He obtained the Blessing, *Peniel,* that is the
Face of God, because He was there blessed
 with the divine Presence. Ages after that,
 Exod. 3. 4. the same dread Majesty appeared in a glo-
 rious manner to Moses and *God called unto*
Him.

3dly, To Illustrate the manner of Gods
 actual Appearing more eminently in one
 Place than in another.

And

And lest Scepticks should impiously say these particular Men were disturbed with Melancholly, the Spirit of Wisdom has recorded the Almighty's appearing to Multitudes infamous for hardnels of Heart. Thus 'tis declared, that, *on the Third Day in the Morning, there were Thunders and Lightnings and a thick Cloud upon the Mount, and Moses brought forth the People out of the Camp to meet with God, and Mount Sinai was altogether in a Smoke, because the Lord Descended upon it, and the Lord came down upon Mount Sinai on the Top of the Mount.* Thus 'tis evident the Almighty helped the Imaginations of Men by his miraculous Presence; not that the God-head was represented to Them, for that is *Invisible*: But He vouchsafed Them these amazing Appearances, as glorious visible Signs of an invisible Presence, and of his Readiness to help and assist Them. By Illustrating the Manner of God's actually appearing more eminently in one Place than in another, I shall put the Truth now advanced in a due and proper Light.

19. 16.

1. Tim. 1.
17.

And

B 2

And 1st. The Persons to whom the *Glory of the Lord* appeared, were fully perswaded of the Reality of the divine Presence. If Men are capable of knowing God, of doing Him faithfull Service, and of being directed by Him, then are they capable of understanding when God's infinite Wisdom thinks fit to reveal Himself to Them. The Fountain of Wisdom was able so to clarify, the Understandings of those to whom the *Shechinah* appeared as to convince them, by a Demonstration from the Spirit of God that it was *the Glory of the Lord* that then appeared unto Them: For such a divine Illumination is neither inconsistent with God's Perfections nor with those noble Faculties with which He has endowed the Sons of Men.

Abraham was fully satisfied that the same God who often appeared unto Him commanded Him to Sacrifice the Son whom his Soul loved: 'Tis inconceivable that so wise and good a Man, and so indulgent a Parent, as Abraham was, should attempt an Action so Barbarous and Unnatural and (as Isaac was the Son of Promise) so prodigiously Irreligious, had He not had the utmost Satisfaction

faction that it was God commanded Him so to do. And Jacob entertained not the least Suspicion but that it was God who appeared unto Him in Bethel, since the divine Presence supplied those Conveniencies He wanted and made his Couch of Earth and Stones preferable to the most costly Appartment.

Moses would not have *hid his Face and dreaded looking upon God*, would not have *trembled and been afraid to behold*, had He ^{Acts. 7. 32.} not been unalterably perswaded that the divine Majesty appeared to Him in Glory at that precise Time, and in that particular Place.

Lastly, The stiff-necked Israelites, remarkable for Infidelity, would never have removed and *stood afar off*; would not have begged Moses *to speak unto Them*; would not have dreaded God's speaking unto Them *least* ^{Exod. 33. 10.} *They shou'd Die*; would not *have worshipped, every man in his Tent-Door*, when They saw the cloudy Pillar stand at the Tabernacle-Door, had They not had incontestable Evidence that the divine Presence was in a special Manner there. And no Marvel Holy
C Men

Men were fully perswaded of the Reality of the divine Presence since.

- 2dly, The Almighty appeared on those extraordinary Occasions with an astonishing Splendor, and with an amazing Glory. When the great Lord blessed the Children of Men with his miraculous Presence, there usually went up a Smoke out of his Nostrils, Fire came out of his Mouth; He bowed the Heavens and came down; Darkness was under his Feet; He rode upon a Cherub and did fly; He came flying upon the Wings of the Wind. At the Brightness that was before Him, thick Clouds passed away. The Sight of the Glory of the Lord was like devouring Fire in the Eyes of the Children of Israel. And 'tis said when God came from Teman and the holy One from Mount Paran, that his Glory covered the Heavens, and that the Earth was full of his Praise; His Brightness was as the Light: He had Horns coming out of his Hand. Nay the divine Appearance was so astonishing, that Moses Himself was afraid to behold the Splendor of the divine Majesty, dazzling the Eyes of that great Man who was admitted to talk with God, Face to Face.
- 3dly,

Psalms 18.
8, &c.

Exod. 24. 17.

Hab. 3. 3.

Exod. 3. 6.

33. 22.

3dly, To fill Men with the profoundest Reverence, when the Almighty condescended to leave the beauteous Mansions of Light, in order to bless the Sons of Men with his Glorious Presence, He was waited upon, on those special Occasions, by an innumerable Company of Active Angels. *The Antient of Days has Thousands to Minister to Him, and ten thousand Times ten Thousand standing before Him; The Chariots of God being twenty Thousand, every Thousands of Angels, and the Lord is among Them in his Holy Place.* Dan. 7. 10. Psalm. 68. 17. Gen. 28. 12. Thus the Patriarch Jacob, when blessed with the divine Presence, saw the *Angels of God, Ascending and Descending.* And when God appeared to Moses, *the Angel was in the Bush.* Exod. 3. 2. And the Law on Mount Sinai was received by the *Disposition of Angels.*

Lastly, The Place where the *Shechinah* or *Glory of the Lord* appeared, was esteemed Holy. For, if the Tabernacle, the Temple, nay the meanest Utensils appropriated to the divine Service were (because appropriated to God) esteemed *Holy*, much more Reason was there that the Place honoured with the especial Presence of God should be esteemed so.

Therefore Jacob, when convinced that God
Gen. 28. 17. appeared to Him in Bethel, cried out, *That the Place was dreadful, and that it was the House of God*: And God declared to Moses, that the Mount, on which He appeared to Him in Glory, was *holy Ground*. And whenever the *Glory of the Lord* filled the Tabernacle or appeared to the Israelites, in a special Manner, They *worshipped and did Obedience*: The Speciality of the divine Presence consecrating, or making, those Places, in which God appeared, *Holy*.

Thus, by shewing 'tis possible for God to appear more Gloriously in one Place than another, that He has actually thus done, and that the eminent and peculiar Manner of his appearing is revealed, I have dispatched the first Thing proposed. Proceed we in the

Second Place to Illustrate in what Sense we maintain that God is so in our Churches, when dedicated to Him, as He is not in common Houses, and that therefore our Churches are Holy.

'Tis Presumption to expect now that the special divine Presence should be visible to Us;
For

For we justly suppose that the *Shechinah*, or *Glory of the Lord*, was effected by the Second Person in the Trinity: Highly reasonable therefore it was, that when the *Brightness of God's Glory and the express Image of his Person became manifest* in our Flesh, all those extraordinary Appearances should cease, and so they have long since been with-drawn. However, altho' the *Glory of the Lord* is not now visible, yet we humbly conclude God hath a Regard to those Places, which, the unaffected Piety of his faithfull Servants, with a profound Reverence, set apart for his immediate Service. And tho' our Senses are not struck with that radiant Light, which holy Men were blessed withal, before the Son of God appeared in the Tabernacle of our Flesh; yet that God is otherwise in those Places dedicated to Him, and which, by a solemn Dedication, become his in a peculiar Manner, than He is in common Houses.

Place is a necessary Circumstance for the Discharge of religious Duties; and in all Ages, all Nations had Places set apart for the Exercise of the Rites of their Religion.

Thus in particular, Jacob *vowed a Vow, that* Gen. 28, 22.

D

the

the Place where God appeared to Him, should be God's House: And, when this was done with a pious Sincerity, the Almighty gave his Approbation by manifest Signs. Thus, when Moses finished the Work of the Tabernacle, a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. And when Solomon's celebrated Temple was finished, the Cloud filled the House of the Lord; The Glory of the Lord filled the House of the Lord. And tho' our Senses, for the Reason just hinted, are not affected with extraordinary Appearances, yet we reasonably presume God will delight in those Places, which the Piety of his obedient Servants consecrate to Him under the Gospel, as He delighted in those Places dedicated to Him under the Law: He being the same Yesterday, to Day and for ever. 'Tis confessed, that now neither Jerusalem nor Mount Gerazim are more holy to God than other Places: But from the Rising of the Sun to the going down of the Same, God's Name shall be great and in every Place, Incense shall be offer'd in his Name: God's Goodness is not now confined to Palestine, neither is Jerusalem the only Place where his

Holi-

1. Kings. 8.
10, 11.

Heb. 13. 8.

Mal. 3. 11.

Holiness delighteth to dwell in: But, in all Countries, Men may erect Places for Publick Worship, and appropriate them to God's immediate Service; and when the Faithfull serve Him in those Places so appropriated, *in Spirit and Truth*, they perform in them as *holy* a Service as was antiently performed in those Places called by *God's sacred Name*. We don't say our Churches have any *intrinsic Holiness* in them; But by being dedicated to God, and made over to Him in a peculiar Manner, they have an immediate Relation to Him and are *derivatively Holy*. We don't allow that Worship is due to our Churches; But since they are appropriated to God and in a publick Manner assigned over to Him, for His immediate Service, they are to be used with a differing and select Respect from Houses which are not so appropriated.

The Time set apart for Publick Worship is to be used after another Manner than common Days; and why should not *hallowed* Places be used with more Respect than common Houses? Some Things belonging to Authority are not to be promiscuously used; and outward Respect is willingly paid to

some Places in our own King's Palaces: But if 'tis reasonable to express our Honour for Authority by giving Testimonials of Respect to the Things belonging to Authority, why shou'd we not allow a becoming Reverence to be due to the Places appropriated to that dread Sovereign who *is King of Kings*? Men naturally pay an outward Respect to that, for which they have an inward Veneration; and if outward Marks of Reverence be not paid to the Things belonging to God in Time we may loose the inward Veneration we pretend to have for the Divine Majesty Himself. 'Tis true, as A. Bp. Laud remarks, "The inward Worship of the Heart is the great Service of God, and no Service can be acceptable without it: But the external Worship of God in his Church, is the great Witness to the World that our Hearts stand right in that Service."

To prevent Misapprehensions, we neither affirm that the Materials of a Church, after *Consecration*, are better than the Materials of a Fabrick erected for common Use, nor that the divine Presence is miraculously in a Fabrick when dedicated to God: But we humbly

bly assert, tho' there is no moral or Spiritual *Holiness*, in our Churches after *Consecration*, * yet that there is a *ritual relative Holiness* in them; and being separated from common to sacred Uses, and the Persons resorting thither and the Exercises discharged therein being *Holy*, whenever they are used according to the true Design of their *Consecration*, Men may, on good Grounds, hope to enjoy in them, the Presence of God, by his Gracious Acceptance both of their Persons and of their religious Exercises. To enforce this, consider

1st. That our Churches are *Holy* by being dedicated to God. Persons and Things, when separated to God's immediate Service, claim a Right to external and *relative Holiness*, and their being set apart, by Way of Pre-eminence, to those peculiar divine Purposes, gives them a Title to that Right. Thus the Sabbath was called *Holy*, because set apart for God's Publick Worship; the Oyl, under the

Exod. 16.
23.

30. 25.

E Law,

* Moreover, the Church or Temple is counted and called holy, yet not of it self, but because God's People resorting thereunto are holy, and Exercise themselves in holy and heavenly Things. vid: The Sermon for Repairing and Keeping clean Churches, Hom. p. 162.

19. 9.

Law, appropriated to a divine Use, was called *holy*; and the Jews, when separated by God from other Nations, were called an *holy People*: And for our Churches, by a solemn Dedication, becoming *God's Houses*, are made relatively *Holy*. I shall not mention, at present, any other Dedications under the Law, but proceed to observe, that after the Son of God ascended into Heaven, his Spouse was for some Time clad in Mourning and his persecuted Servants were forced to use, not the most decent, but the most safe Places for their Religious Worship; and therefore stately Fabricks were not then erected, and with Solemnity dedicated to God: However, they had, even then, Places set apart for Religious Assemblies, which they used with great Respect, and condemned the Profanation of them. After some Ages, Kings began to be *Nursing-Fathers* to the Church; And then, the inward Veneration which Christians had for the *House of God*, was not hid within their Hearts, but appeared by open Acts: For, "The celebrated *Constantine* having finished the Church at *Jernsalem*, order'd, that the greatest Part of the Bishops of Christendom should meet together for the solemn Dedication of it, which they readily consented to; And some
"with

“setting apart this Place in solemn Manner
 “to the Performances of the several Offices
 “of our Religious Worship? Especially, since,
 as you your selves can testify, it is made over to
 God with all the decent Circumstances of
 Solemnity, and consecrated to Him without
 the least Tincture of Vanity or Superstition.
 These were never laid to the Charge of those
 pious Persons, who, in Imitation of the Roy-
 al Examples abovementioned, erected Churches,
 dedicated them to God, and accounted them
holy. Accordingly, we having by a legal
 Act quitted that Property we had in this
 Place, transferred the Right thereof to God,
 allotted and consigned this Building entirely
 to his immediate Service, and seperated it
 from all unhallowed ordinary and common
 Uses, it is now properly *God's House* and so
 becomes *Holy*. This will further appear if
 we consider.

2dly, The sacred Offices to be performed
 herein. The holy Jesus assures Us that *where*
two or three are gathered together in His
Name, He will be in the midst of Them,
 He'll be present with Them in an especial
 Manner; And questionless He, *whom all the*
Angels

Math.
 18. 20.

Angels of God Worship, is attended by those blessed Spirits, appointed *Ministers to the Heirs of Salvation*, since St. Paul presses Reverence in the Church *because of the Angels*. And we cannot doubt but that the Father of Mercies will also be present with Us in his own House, by the Efficacy of his Blessed Spirit; who is to *renew Us in the inner Man*, incline Us to will and enable Us to do what is acceptable to God, who is to *help our Infirmities*, quicken our Devotions and graciously assist Us in all our spiritual Duties. Here publick Audience is given to the Ministers who preach the Gospel of Peace and bring glad Tydings of good Things; to the Stewards of the Mysteries of Christ; to the Ambassadors, who beseech you in Christ's Stead to be reconciled to God. Here the Laws of the great Jehovah are promulged, Obedience to them exacted, the advantages of closing with them discovered, and the exceeding Danger of a wilful Refusal laid before you, Here God offers to heal the broken Spirit and contrite Heart, to meet the humble Penitent and Seal to Him the Pardon of his Sins, to receive the Catalogue of our Distresses and graciously answer our just Desires,

F to

Heb. 1.
6, 14.

1. Cor.
11. 10.

2. Cor.
4. 16.

Rom. 8. 26.

Rom. 10.
15.

to accept our gratefull Acknowledgements for former Mercies and to vouchsafe Us the happy Earnest of much greater Blessings. Here the only begotten Son of God offers Us his Body and Blood for the Nourishment of our Souls, so that in a spiritual Manner we can *taste and see how good the Lord is.* In a Word, here all the other holy Ordinances of our religious Worship, for advancing God's Glory, and the Honour of his beloved Son, for edifying God's People and promoting the Interest of our immortal Souls, are to be piously discharged, by the Congregation of the Faithfull.

'Tis true the sacred Offices of our Religion may be perform'd in private Houses; But 1. Kings. 8. from Solomon's Dedication-Prayer we learn, that the religious Services, discharged in *God's House*, are more effectual, for removing Judgments and procuring Mercies, than Prayers offer'd in common Houses; That all Advantages, whether spiritual or temporal are sought for most effectually and communicated most readily in the House of God; That the Goodness of the Lord is never more conspicuous, his Mercies never more signally distributed,

buted, than when the united Devotions of his faithfull Servants wrestle with the Almighty, and with an agreeable Violence assault Him in His own House.

I shall only strengthen what is asserted, by the Examples of Christ and St. Paul, who paid Respect to Places dedicated to God, tho' the *Shechinah* did not appear in those Places. The sacred Jesus coming to Jerusalem, with a pious Indignation beheld his *Father's House* prostituted; When his own Person was used with Contempt, He bore it with Patience; But when the Temple of God was profaned an holy Zeal burned in his Breast, and the meek Lamb of God was provoked with Violence to whip the impious Merchants, who abused the same; And St. Paul resented the Corinthians *Despising the Church of God*; He adjudged it an high Aggravation of their Sin, that They contemned the Place set apart for publick Worship. What now remains is in a few Words,

Lastly, To shew the strong Obligations we are under, of behaving our selves, in this House,

House, which, by a solemn Consecration, is made *Holy*, with a profound Reverence: And that,

1st. By frequenting this *House*, which is *Holy*, with a zealous Piety. The religious Design of erecting this Building, will unhappily be frustrated, if we neglect to pay our constant Attendance on the sacred Duties, to be performed herein. The Pretences formerly urged are now removed, and we left without Excuse, if we neglect to frequent *God's Tabernacle*, if we refuse to practise that *Holiness*, which becomes *His House for ever*. Whether we consider the divine Nature, or our Relation to God; our Judgments must be convinc'd that 'tis our bounden Duty, our reasonable Service and our greatest Interest, to rejoyce to go into the *House of the Lord*. *God's Service* is now the most perfect Freedom, the *Yoke of Christ* is easy and his *Burden* Light. 'Tis not required of Us to come before God with Calves of a Year Old, to present Thousands of Rams, or ten Thousand Rivers of Oyl; much less to give our first born for our Transgressions, the Fruit of our Bodies for the Sin of our Souls. All that is now required, is, to sacrifice our Lusts

Psalms.
93. 5.

Matth.
11. 30.

Nicah. 6.
6. 7.

Lusts and Corruptions, to offer unto God such Services as will glorify his sacred Name, exalt humane Nature and qualify it for endless Happiness.

And, as our holy Religion, in general, has made God's Service far from being *grievous*, so the admirable Provision appointed by our Church, will make Refusing to frequent *God's House*, the Result of a perverse Obstinacy. The Beauty of the Order and the Piety of the Matter of our incomparable Liturgy, ought to be our Glory and Admiration; All who understand it, except their Minds are clouded by Prejudices, read it with a religious Esteem: And not only Professors at *Geneva* and *Neufchâtel*, give their Approbation of its Excellency, but it is highly valued in *America* and *Malabar*; so that its Sound is gone into all Lands, its Worth proclaimed unto the Ends of the World.

The Soul of David had a *Desire and Long-* Psal. 84. 2.
ing to enter into the Courts of the Lord; He
 accounted Them blessed who dwelt in *God's* v. 4.
House; *One Day in God's Courts* He esteemed
better than a Thousand: Therefore the *one* v. 10.

G

Thing

27. 4.

Thing He desired, was, that He might dwell in the Temple of the Lord all the Days of his Life. But if the Law which made nothing perfect could so strongly influence the Heart of that holy Man, how inexcusable must Christians be, if They make light of such easy, such invaluable Means of Salvation; If they refuse dayly to walk with God and reverence his Sanctuary; If they, through Want of Zeal for God's Service, unhappily give Occasion to complain *Why is the House of God forsaken?* But barely coming to Church will not Sanctify our Natures or render Us amiable in God's Sight: For

Nehem.
13. 18.

Psalm.
95. 6.

2dly. We must carry our Selves, in the House of the Lord, with a reverent Fervency. When we approach the dread Majesty, we must *Worship and fall down and kneel before the Lord our Maker.* When we remember that this is no other than the *House of God*, unless our Hearts are hardened, we must prepare them to serve our great Creator with Reverence and godly Fear; we must have such awfull Apprehensions of the Heavenly Majesty, and such a deep Sense of our own Unworthiness impressed on our Souls, as may
cause.

cause Us to approach his Sanctuary with Lowliness and Devotion. Can we reflect that the Lord is in this Place, and not order our Affections and regulate our Actions, so, as that no Thought of the Mind or Gesture of the Body, may be unfit to appear before so great an Inspector? External Reverence much advanceth the Interest of Religion, and convinceth all, but the unreasonably Obstinate, that God is among Us of a Truth. God is greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all that are round about Him. Psalm 89: 7.

Let Us therefore keep our Feet, when we come into the House of God, and be more ready to hear than to give the Sacrifice of Fools. Eccles. 5: 14. Let Us sanctify and glorify the Lord God in our Hearts; Let Us walk humbly with Him, that so we may worship the Lord in the Beauty of Holiness. But a formal treading in God's Courts and acting there with Decency, will be insufficient to recommend Us to the divine Favour. Unless. 1. Chron. 16: 29.

3dly, and Lastly, By God's Blessing, we order our whole Conversation, suitably to the Means of Grace, vouchsafed unto Us.

Math.
25. 28.

Luke.
12. 48.

We may draw nigh to God with a seeming Piety, and yet have our Hearts far from Him: But when we shew, out of a good Conversation, our Works with Meekness of Wisdom, we glorify God, we provoke Men to imitate Us, and we secure thro' Christ's Merits, our own eternal Interests. If They who did not improve the *Talents committed to their Charge had them taken away from Them*; If Men are threatned to be beaten with Stripes proportionable to their abused Knowledge, must not we dread, that hot Vengeance will be our Lot, if, through Carelessness or Presumption, we frustrate the most likely Means for making Us *holy and excellent Persons in all Manner of Conversation and Godliness*.

John. 9. 31.

Prov.
15. 8,

We know that *God heareth not Sinners, that if our Hearts incline to Wickedness the Lord will not hear; for the Sacrifice of the Wicked is an abomination to Him*. But, if through the whole Course of our Lives, we act upon religious Principles, bring our Wills to a Conformity to the divine Will, and order our Conversation, as becomes Christ's Gospel, then our Devotions will be active and

and lively: We shall give unto the Lord the Glory due unto his Name; we shall worship Him, when we come into his Sanctuary, with an *holy Worship*: And from walking in *God's Courts* whilst we live, we may comfortably hope to be admitted into the *divine Presence*, where is *Fullness of Joy*, and into those beauteous Mansions of Bliss, where are *Pleasures for evermore*.

F I N I S.

*Perform'd on Thursday December the Eight,
Anno Domini 1715. By the Right Re-
verend Father in God, CHARLES Lord Bishop
of NORWICH.*

NORWICH: Printed by W. Green Chis.

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into those beatitudes of Bliss, where
are pleasures for ever.



work before him, of olden times
and yet, he has not been
forgetful of the poor, the
weak, the sick, the
suffering, the
dying, the
dead.

We know that God himself
is the Father of the
Fatherless, the
Saviour of the
Lost, the
Giver of
Life, the
Giver of
Peace, the
Giver of
Joy, the
Giver of
Grace, the
Giver of
Mercy, the
Giver of
Love, the
Giver of
Life, the
Giver of
Peace, the
Giver of
Joy, the
Giver of
Grace, the
Giver of
Mercy, the
Giver of
Love.

T H E
F O R M

And Manner of
CONSECRATING
T H E
Chapel of St. George
IN THE TOWN OF
Great-Yarmouth
I N T H E
COUNTY of NORFOLK.

Performed on Thursday December the Eight,
Anno Dom. 1715. By the Right Reverend
Father in God, CHARLES Lord Bishop
of NORWICH.

NORWICH: Printed by William Chase.

THE
FORM

And Manner of

CONSEALING



THE

Chapel of St. George

IN THE TOWN OF

Great-Yarmouth

IN THE

COUNTY OF NORFOLK.

Performed on Thursday December the Eight
Anno Domini 1712. By the Right Rev.
and Father in God, CHARLES Lord Bishop
of NORWICH.

NORWICH: Printed by William Dine.

T H E
FORM and MANNER
Of Consecrating
St. George's Chapel,
In GREAT-YARMOUTH.

Decem. the 8th. Anno Dom. 1715.

IN the Town or Borough of *Great-Yarmouth*, which extendeth for about a Mile in length from North to South upon the Sea-Coast of *Norfolk*, and is of late Years by the Blessing of God much increased in Buildings, Shipping and number of Inhabitants, there is but one Parish Church, founded by Bishop *Herbert* about 600 Years since to the Honour of *St. Nicholas*. This Church, though Spacious and filled with Seats and

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Galleries, is not large enough for Eleven Thousand Persons and upwards, belonging to the same, conveniently to hear divine Service and Sermons; and being situated in the furthest Part of the Town toward the North, the repairing thereunto is very troublesome, and in bad Weather discouraging and dangerous to many of the Parishioners, especially to those Dwelling in the South Districts or Wards; who have not only a long way to Church, but when got thither cannot all be accommodated with Seats or Places to sit, stand, or kneel in. For the remedying of which Inconveniences, and for the advancement of the Worship and Glory of Almighty God, and for the ease and furtherance of the Spiritual Welfare of the Inhabitants of the said Town, the right Worshipful the Mayor, Aldermen, Burgeses and Commonalty of the same did Petition for, and obtain an Act of Parliament in the Twelfth Year of the Reign of our late Sovereign Lady QUEEN ANNE of Glorious Memory, intituled *An Act for the Building a new Church or Chapel of Ease in Great-Yarmouth in the County of Norfolk by a Duty or imposition on all Coals, Culm and Cinders to be landed there.* And having immediately

CONSECRATION.

ately thereupon caused to be set about, and with all convenient Speed to be Built and finished a beautiful and capacious Chapel, they made their humble Request to the Right Reverend Father in God, *CHARLES* by divine Permission Lord Bishop of *Norwich*, Ordinary of the Place; that he would be pleased to come and set apart, Dedicate and Consecrate the Same, to the Honour and Service of Almighty God. Upon which Request the said Bishop on the Seventh of *December* in the Year of our Lord Christ, One Thousand Seven Hundred and Fifteen, took a Journey to *Yarmouth*, and being met at *Caister* by the Right VVorshipfull *George England* Esq. Mayor and One of the Representatives of that Borough in this present Parliament and by several other of the Magistrates and many Clergy-Men and Gentlemen of the Town and Parts adjacent, was conducted with with all due Respect to the Mayors House, where his Lordship was Lodged and Honourably entertained during his Stay, at the publick Charge of the Corporation.

On Thursday *December* the Eight, being the Day appointed for this Solemnity, all the

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Magistrates of the Town having in the Morning assembled in their several Formalities at their Common Hall, about Nine of the Clock waited, in a Body, on the Bishop at his Lodgings, and from thence attended his Lordship to the new Chapel, in the following Order.

Two Apparitors with their Wands,
The Chancellor's and Register's Clerks,
Proctors of the Bishops Court, and the Actuary in their Gowns,
The Beadle of the Consistory, with his Mace,
The LORD BISHOP in his Episcopal Habit,
The Chancellor of the Diocese.

Mr. John Sturgis,	} Chaplains to the Bishop }	In their Surplices and Hoods.
Mr. Charles Trimmell,		
Mr. Barry Love, Cur	} of the Parish Church }	
Mr. Will. Lynge, Lect.		

Officers of the Corporation.

Mace Bearers.

Sword Bearer.

George England Esq. Mayor, in Scarlet,

John Jermy Esq. Under-Steward in his Gown,

The Aldermen in Scarlet,

The

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The Clergy about 30 in Number in their
(proper Habits.
The Common Council Men of the said
Borough in their Gowns.

In an open Space leading up to the Chapel were placed within the Rails, the Hospital and Charity Children in Number about 120. Who were all new Cloathed upon this Occasion, and Sung Psalms, while the Bishop and the Company passed by.

At the great West Door of the Chapel, the Bishop stopping, Mr. Mayor came up, and in the Name of the Corporation, humbly desired, *That his Lordship would be pleased to Consecrate the said Chapel to the uses mentioned in a certain Petition, which he then offered in Writing, under their Common Seal.* The Bishop answered and consented saying, *I am ready to do as you desire, and beseech God to Bless and Prosper the good Work we are going about.* Then the Bishop and Clergy entred the Chapel, and proceeding up the middle Alley toward the East End, repeated alternately the Twenty Fourth Psalm with *Gloria Patri, &c.*
The Earth is the Lords, &c.

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After the Magistrates, Clergy and others were settled in the several Pews assigned for them and the Chancel was filled, the Bishop seated in his Chair within the Rails of the Communion Table, directed *Thomas Ridding* Notary Publick, and assumed Actuary upon this occasion, (in the absence of the principal Registrar) to read out publickly the Petition before offered, viz.

To the Right Reverend Father in God *Charles*
Lord Bishop of *Normich*.

The humble Petition of the Mayor, Aldermen, Burgesses and Commonalty of the Burgh of *Great-Yarmouth* in the County of *Norfolk*, within the Diocese of *Normich*, in Common Council assembled.

Right Reverend Father in God,
IN the Name of us, the Mayor, Aldermen, Burgesses and Commonalty of the Burgh of *Great-Yarmouth*, in the County of *Norfolk* and Diocese of *Normich*: *I George England* Mayor of the Said Burgh, do humbly Represent unto your Lordship, that the Town of *Great-Yarmouth*, afore said, is very Populous, having

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ving between eleven and twelve Thousand Souls in it, and but one Church, which tho' large, is not Capacious enough to contain in it so many of the Inhabitants of the said Parish, who are Professors of the true Christian Religion as is now Profess'd in the Church of *England*, and established by the Laws of this Realm, and the said Inhabitants being very desirous that a new Church or Chapel of Ease, might be Erected and Built within the said Town, for their being instructed in the said Religion for their Spiritual Welfare and the Glory of God. We the said Mayor, Aldermen, Burgeses and Commonalty, have (by Vertue of an Act of Parliament made in the Twelfth Year of the Reign of our late Sovereign Lady *QUEEN ANNE* (of Glorious Memory) entituled *An Act for Building of a new Church or Chapel of Ease, in Great-Yarmouth, in the County of Norfolk, by a Duty or Imposition on all Coals, Culm and Cinders to be Landed there*) erected a Chapel of Ease within the said Town on waste Ground, belonging to us the said Mayor, Aldermen, Burgeses and Commonalty, situate within the Walls on the East Side of the said Town, near the Place called the East
C Mount

The FORM of

Mount Gates, containing in Length from East to West one Hundred and Seven Foot, and in Breadth from North to South Seventy Foot and Six Inches, with Sixteen Foot around the said Chapel, for a Wall and Rails to enclose the Same; to the End the said Chapel may for all future Times be, and remain set apart and dedicated for the Honour and Service of Almighty God, and for the hearing of publick Prayers, the Word of God Read and Preached, and for the Administration of the Sacraments of Baptism and the Lords Supper, and the Performance of all other divine Offices, except Burial, according to the Liturgy of the Church of England, and to be a Chapel subject to, and dependent upon, the Parish Church of St. Nicholas, and to be called and known by the Name of St. George's Chapel in the Town of Great-Yarmouth aforesaid, for the Ease and Convenience of the said Town, and for the more especial Use and Benefit of such of the Inhabitants as are, or shall be, dwelling in the four South-Wards thereof, saving always to the Dean and Chapter of the Cathedral Church of Norwich, and their Successors, and to all and every Person and Persons, Bodies politic. and

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and Corporate claiming or to claim by, from, or under them, as also to the Curate of St. Nicholas in Great-Yarmouth aforesaid in all things as in and by the Act of Parliament is contained. Therefore we the said Mayor, Aldermen, Burgeses and Commonalty, do become humble Suitors to your Lordship as God's Minister and Bishop of the Diocese, to decree this Chapel to be set apart and severed from all common and prophane Uses, and to set apart and sever the said Chapel and the said space of Ground lying round about it, as also by the Word of God and Prayer, and other Spiritual and Religious Offices, to dedicate and consecrate the said Chapel to the honour of Almighty God, and to his Service and Worship only: Promising for ourselves and our Successors, that we will ever hold it as an Holy Place, as God's House, and use it accordingly, and that we will from time to time and ever hereafter, as need shall be, cause it to be sufficiently Repaired and decently Furnished in such sort as such a Chapel ought to be. And that we will nominate one, or more Ministers to Officiate in the said Chapel, who shall be legally and Canonically qualified for the Same, and thereunto licensed by your

The FORM of

Lordship or your Successors, or your or their Vicar-General, or some other Person having Legal Authority in that behalf, and who shall duely say publick Service in the Same at the times appointed, and perform all other such Offices and Duties as are enjoyned by the Canons of the Church, and the Laws of the Realm, and that we will, by vertue of the said Act enabling us so to do, yield a good and sufficient Maintenance to the said Ministers for such Services and Duties to be by them done and perform'd. In Witness whereof, we the said Mayor, Aldermen, Burgeses and Commonalty have set our common Seal in our common Hall the Seventh Day of *December*, in the Second Year of the Reign of our Sovereign Lord, *GEORGE* by the Grace of God of *Great-Britain, France and Ireland* King Defender of the Faith, &c. Anno Dom. 1715.

After which John Jermy Esq. Under-Steward of the said Borough of Great-Yarmouth, came up to the Rails and by the order and in the name of the said Mayor, Aldermen, Burgeses and Commonalty, presented to the Bishop a deed of Surrender and donation of the Chapel and Ground adjoyning under their Common Seal; The Tenor of which is as followeth, viz. To

CONSECRATION.

TO ALL CHRISTIAN PEOPLE, To whom this present Writing shall come the Mayor, Aldermen, Burgeses and Commonalty of the Burgh of *Great-Yarmouth*, in the County of *Norfolk*, send greeting in Our Lord God Everlasting. Whereas it hath pleased Almighty God greatly to encrease and multiply the Inhabitants of the said Town of *Great-Yarmouth*, so that the Parish Church, tho' large, is not Capacious enough to contain in it the Inhabitants of the said Parish, who are Professors of the true Christian Religion as now professed in the Church of *England*, and established by the Laws of this Realm. And the said Inhabitants have, at their own proper Cost and Expence, erected and built a Chapel of Ease on the waste Ground belonging to the said Mayor, Aldermen, Burgeses and Commonalty lying on the East side of the said Town of *Great-Yarmouth* near to the place called the *East Mount Gates*, for their Spiritual welfare, and to the Glory of God. Now know ye, that we the said Mayor, Aldermen, Burgeses and Commonalty of the Burgh of *Great-Yarmouth*, do in our own names and in the name of our Successors renounce and resign, give and grant all our Right, Title, Interest
D and

The FORM of

and Possession of, in, and to all that piece or parcel of Ground whereon the said Chapel standeth now Built, being in length from East to West one hundred and seven Foot, and in breadth from North to South seventy Foot and six Inches, with sixteen Foot around the said Chapel for a Wall and Rails to inclose the Same. To the end the said Chapel, and the said adjoining Ground may, for all future times be, and remain devoted and dedicated for the Honour and Service of Almighty God, and for hearing of publick Prayers, the word of God read and preached, and for the Administration of the Sacraments of Baptism and the Lords Supper, and the performance of all other divine Offices, except Burial, according to the Liturgy of the Church of England; saving always to the Curate of St. Nicholas in Great-Tarmonth, in all things that of Right or Custom belong to him as Curate of the said Parish, and parish Church of St. Nicholas in Great-Tarmonth. In Witness whereof we the said Mayor, Aldermen, Burgesses and Commonalty have set our Common Seal in our Common Hall, the seventh Day of December, in the second Year of the Reign of our Sovereign Lord, GEORGE by the Grace of God of Great-Britain,

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Britain, France and Ireland King Defender of
the Faith, &c. Anno Dom. 1715.

Then William Yallop Notary publick, Register
and Proctor for the Reverend the Dean and Chap-
ter of the Cathedral Church of Norwich, Pri-
prietaries and Patrons of the parish Church of
Great-Yarmouth aforesaid, presented to the Bi-
shop an Instrument under the Common Seal of
the said Dean and Chapter in these Words, viz.

To the Right Reverend Father in God CHARLES
Lord Bishop of Norwich.

WHEREAS the Worshipful the Mayor,
Aldermen, Burgesses and Commonalty of
the Borough of Great-Yarmouth in the County
of Norfolk, and Diocese of Norwich have
lately caused a new Church or Chapel of Ease,
to be new erected and decently Adorn'd on
the waste Ground belonging to them, lying
within the Walls, on the East side of the
Town of Great-Yarmouth aforesaid, near to the
place called the East Mount Gates there, pur-
suant to an Act of Parliament in that behalf,
made in the twelfth Year of our late Sovereign
QUEEN ANNE of Glorious Mem-
ry. And whereas the said Church or Chapel,

so built and adorn'd, is shortly to be Consecrated. We *Humphry Prideaux* Doctor of Divinity, Dean of the Cathedrall Church of the Holy and undivided Trinity of *Normich* of the Foundation of King *Edward* the Sixth, and the Chapter of the same, Proprietaries and Patrons of the Parish Church of *St. Nicholas* in *Great-Yarmouth* aforesaid, being met together in our usual Chapter-House, and making a Chapter, have for ourselves and Successors agreed and consented, and by these Presents do agree and consent, to the erecting, adorning, setting apart, dedicating and Consecrating the said new erected Chapel of Ease, to such uses and purposes, and under such Limitations, Reservations and Restrictions as in the said Act of Parliament are set forth. And also, saving all such farther Rights and Priviledges as are any ways due and belonging to us the Dean and Chapter aforesaid, and by your Lordship at the Consecration thereof, shall be thought meet and Convenient. Given under our Common or Chapter Seal the fifth Day of *Decem.* Anno Dom. 1715.

Both which Instruments at the Bishop's appointment were also then and there publicly Read

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by the abovementioned Actuary, and afterward laid upon the Table by the Bishop, who standing on the North side thereof and turning to the Congregation, said

Dearly Beloved in the Lord, forasmuch as Devout and Holy Men, as well under the Law as under the Gospel, moved either by the secret Inspiration of the Blessed Spirit, or by the express Command of God, or by their own Reason and Sense of the natural Decency of Things, have erected Houses for the publick Worship of God, and separated them from all prophane and common Uses, in order to fill Mens Minds with greater Reverence for his glorious Majesty, and affect their Hearts with more Devotion and Humility in his Service; which Pious Works have been approv'd and graciously accepted by our heavenly Father: Let us not doubt but he will also favourably approve this our godly Purpose of setting apart this Place in a solemn manner to the Performance of the several Offices of our Religious Worship, and let us faithfully and devoutly beg his Blessing on this our Undertaking.

Then

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The FORM of

Then the Bishop kneeling, said the following
Prayer.

O Eternal God, mighty in Power, of Ma-
jesty incomprehensible, whom the Hea-
ven of Heavens cannot contain, much less the
Walls of Temples made with Hands, and who
yet hast been graciously pleased to promise thy
especial Presence in whatever Place, even where
two or three of thy faithful Servants shall
assemble in thy Name, to offer up their Sup-
plications and their Praises to thee; vouch-
safe, O Lord, to be now present with us,
who are gathered here together, with all Hu-
mility and readiness of Heart, to Consecrate
this Place, with the Utensils thereof, to the
Honour of thy great Name; separating it
henceforth from all unhallowed, ordinary, and
common Uses, and Dedicating it entirely to
thy Service, for Reading therein thy most
Holy Word, for Celebrating thy Holy Sacra-
ments, for Offering to thy glorious Majesty
the Sacrifices of Prayer and Thanksgiving, for
Blessing thy People in thy Name, and Perfor-
mance of all other Holy Ordinances. Accept,
O Lord, this Service at our Hands, and bless
it with such Success as may tend most to thy
Glory.

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Glory, and the furtherance of our Happiness,
thro' Jesus Christ our Blessed Lord and Sa-
viour. *Amen.*

*After that the Bishop standing up, and turning
his Face towards the Congregation, said the
following Prayers.*

Regard, O Lord, the Supplications of thy
Servants, and grant that whosoever shall
be dedicated to thee in this House by Bap-
tism, may be sanctified with the Holy Ghost,
delivered from thy Wrath, received into the
Ark of Christ's Church, and ever remain in
the Number of thy faithful and elect Chil-
dren. *Amen.*

Grant, Lord, that they who at this Place
shall, in their own Persons, undertake to re-
new the Promises and Vows made by their
Sureties for them at their Baptism, and there-
upon shall be confirmed by the Bishop, may
receive such a measure of thy Holy Spirit,
that they may be enabled faithfully to fulfill
the same, and grow in Grace to their lives
end. *Amen.*

Grant, O Lord, that whosoever shall receive
in this Place the Blessed Sacrament of the Bo-

The FORM of

dy and Blood of Christ thy Son, may come to that Holy Ordinance with Faith, Charity, and true Repentance; and being fill'd with thy Grace and heavenly Benediction, may, to their great and endless Comfort, obtain Remission of their Sins, and all other Benefits of his Passion. *Amen.*

Grant, O Lord, that whosoever shall be joyned together in this Place, in the Holy Estate of Matrimony, may faithfully perform and keep the Vow and Covenant betwixt them made, and may remain in perfect Love together unto their lives end. *Amen.*

Grant, we beseech thee, Blessed Lord, that whosoever shall draw near unto thee in this Place, to give thee Thanks for the great Benefits they have received at thy Hands, to set forth thy most Worthy Praises, to confess their Sins unto thee, humbly to beg Pardon for what they have done amiss, or to ask such other Things as are requisite and necessary as well for the Body as the Soul, may do it with that stedfastness of Faith, that seriousness of Attention and devout Affection of Mind, that thou mayst accept their bounden Duty and Service, and vouchsafe to them whatever else in thy infinite Wisdom thou shalt

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shalt see to be most expedient for them: And this we beg for Jesus Christ his sake, our Blessed Lord and Saviour, Amen.

Then the Bishop sitting cover'd in his Chair, and assisted by the right worshipfull Thomas Tanner Doctor of Divinity, Chancellor of the Diocese of Norwich, in the presence of Thomas Ridding Notary publick and Actuary aforesaid, and of the Mayor, Aldermen, Clergy, Burgessees and Commonalty abovementioned, and of Thomas Durrant Esq. High Sheriff of the County of Norfolk, Arthur Branthwayt jun. Esq. Steward of the Lord Bishops Mannors, Samuel Pake, Doctor of Physick, Thomas Moore Esq. Collector of his Majesties Customs in the Port of Yarmouth, and of a very great number of other Persons, proceeded to the pronouncing the Decree or Act of Consecration, and did pronounce the same, in the Words following, viz.

IN THE NAME OF GOD AMEN.

Whereas the Worshipfull the Mayor, Aldermen, Burgessees and Commonalty of the Burrough of Great-Yarmouth, in the County of Norfolk and Diocese of Norwich, with desire to promote

honour and service of Almighty God, and to accommodate the Inhabitants of the said Burrough, who are become very Numerous, and more especially those dwelling in the South parts of the Same, with a convenient and decent place for hearing publick Prayers, and reading and preaching of the Word of God, have lately at their own proper Costs and Charges (being thereunto authorized and enabled by an Act of Parliament made in the twelfth Year of the Reign of our late gracious Sovereign Lady QUEEN ANNE of Glorious Memory, and entituled *An Act for the Building a new Church or Chapel of Ease, in Great-Yarmouth in the County of Norfolk, by a Duty or Imposition on all Coals, Culm and Cinders to be landed there*) caused to be erected and decently adorned and furnished with Pulpit, Reading-Desk, Font, Communion-Table, Seats, Utensils, Vestiments and Books convenient, a Chapel on part of their waste Ground lying within the Walls on the East side of the Town of Great-Yarmouth aforesaid, near a place commonly called the East-Mount Gates; the said Chapel containing in length from East to West, one hundred and seven Foot, and in breadth from North to South

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South feyenty Foot or thereabout, with the compass of about sixteen Foot of Ground a-round the said Chapel for a Wall and Rails to inclose the Same; and have made their request to me in writing under their common Seal for the setting apart, dedicating and Consecrating of the said Chapel, to the Honour and Service of Almighty God (as by their said writing under Seal may more fully appear.) Now I CHARLES by divine Permission, Bishop of *Normich* and Ordinary of the Place, being favourably inclined to grant such their Request, and duly proceeding in this behalf, by vertue of my Episcopal and Ordinary Authority do (so far as by Law I may) by these presents set apart and sever from all common and prophane Uses for ever, the abovementioned new erected Chapel, and do dedicate and Consecrate the Same, and the whole Fabric thereof now and for the time to come, to the Honour and Service of Almighty God only, and for hearing of publick Prayers, and the Word of God read and preached, and for the administration of the Sacraments of Baptism and the Lords Supper, and for the performance of all other divine Offices (except Burial of the Dead) accor-

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ding to the Liturgy of the Church of *England*, and do by these presents declare and decree the same to be so set apart, dedicated and Consecrated. And farther do give and grant by the Authority aforesaid leave, as well to such Curates and Chaplains as are, or shall hereafter be, duly licenced to administer and celebrate, as to the Parishioners and Inhabitants of the Parish of *Great-Yarmouth* aforesaid, to be present at, and partake of the Sacraments, and to hear such publick Prayers and divine Offices, as shall from time to time be administered and celebrated in the said Chapel, according to the Liturgy of the Church of *England*: And I do, so far as by Law I may, dedicate and Consecrate the said Chapel, to the Honour and Service of Almighty God, and for the ease of the Parishioners and Inhabitants of the Town of *Great-Yarmouth* aforesaid, (more especially those dwelling and residing within the four *South Wards* of the said Town) for the uses and purposes above-mentioned and none other, as a Chapel dependent upon the parish Church of *St. Nicholas* in the said Town of *Great-Yarmouth*, and as Subject to the Same, by the name of *St. George's Chapel* in the Town of *Great-Yarmouth*,
and

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and by the name of *St. George's Chapel*, I do by these presents dedicate, consecrate and call the same, and do order and decree it so to be named and called at all times hereafter, and do likewise order and decree the said Chapel to have, use and enjoy all and singular the Priviledges, which have been, or are usually enjoyed by ancient Chapels, saving always to the Dean and Chapter of the Cathedral Church of *Norwich*, and to all and every Person and Person, and Bodies politick and Corporate claiming, or to claim by, from or under them, as also to the Curate of *St. Nicholas* in *Great-Yarmouth* aforesaid, for the time being, and to such Person as shall at any time or times hereafter be duly named, admitted and licensed Curate of the said Church of *St. Nicholas*, all such *Tithes*, *Oblations*, *Obrventions* and other ecclesiastical Emoluments as in and by the said Act of Parliament are saved and reserved, and likewise saving and reserving to the Curate of the said parish Church of *St. Nicholas* in *Great-Yarmouth* aforesaid, full power and liberty to read the publick Prayers and Preach, and to administer the Sacraments aforesaid, and perform all other divine Offices in the said new erected Chapel (Burials only
G excepted)

The FORM of

excepted) according to the Liturgy of the Church of *England*, when, and as often as, such Curate in his Discretion shall think meet and convenient. Provided always, that the *Mayor, Aldermen, Burgeſſes* and *Commonalty* of the Borough of *Great-Yarmouth* aforeſaid in purſuance of the ſaid Act of Parliament, ſhall keep the ſaid Chapel and whole Fabric thereof, with the *Pulpit, Reading-Deſk, Font, Communion-Table* in good and ſufficient Repair, and from time to time, and at all times hereafter, ſhall likewiſe provide or cauſe to be provided and furniſhed decent *Ornaments, Utenſils, Veſtiments* and *Books* for the ſame, and ſhall find one or more Curates or Chaplains duly liſenſed to read publick Service and to Preach in the ſaid Chapel, and to perform all other Offices of a Curate or Chaplain, according to the Liturgy of the Church of *England* (Burials only excepted) and ſhall allow good and ſufficient maintenance or Stipend to ſuch Curates or Chaplains to be ſettled and taxed, when and as often as occaſion ſhall require, by the Biſhop of *Norwich*, for the time being, or his Vicar-General or ſome other competent Judge, for the performance of ſuch Service and Offices of a Curate or Chaplain.

And

C O N S E C R A T I O N.

And I do by these presents further order and decree that the Persons already Sworn and admitted, or hereafter, from time to time to be duly chosen admitted and Sworn Church-Wardens of the parish Church of *St. Nicholas* in *Great-Yarmouth* aforesaid shall as such, to all intents and purposes in Law be also deemed, taken and reputed Chapel-Wardens of the said Chapel of *St. George* within the same Parish, and shall at all times hereafter be accountable to the Bishop of *Normich*, and his Vicar-General, and to the Arch-Deacon of *Normich* for the time being, as well in their capacitys of Chapel-Wardens as of Church-Wardens aforesaid; and that the said Town of *Great-Yarmouth* shall always be and continue but one Parish, as in and by the said Act of Parliament among other Things is provided.

And lastly, I do reserve to myself and Successors Bishops of *Normich*, full power and Authority to visit and inspect the said Chapel of *St. George* in the parish of *Great-Yarmouth* aforesaid, and whole Fabric of the same by Ourselves, or Vicars-General, and Arch-Deacon of *Normich* for the time being; and to order and Correct whatsoever shall be

The FORM of

found amiss or wanting in or about the same, to the end that the divine Offices above-mentioned may be there done and performed decently and orderly, as becometh the House of God. All which premisses I do for myself and successors Bishops of *Norwich* (so far as by the Laws, Statutes, Canons and Constitutions of this Realm of *England*, I may, and no farther or otherwise) order, decree, save and reserve by these presents.

C. *NORWICH.*

After that William Lyng Clerk, Master of Arts, Lecturer of the parish Church of Great-Yarmouth aforesaid began and read the usual Morning Service for Litany Days, except that he used as proper for this Occasion.

Psalms, 84, 122, and 132.

First Lesson, 1 Kings Chap. viii. from v. 22. to v. 62.

Second Lesson, Heb. Chap. x. from v. 19. to v. 26.

The Four first Verses of the Sixty Fifth Psalm was sung before the Communion Service, which was read by the Bishop, who after

CONSECRATION.

after the Commandments and one of the Collects for the King, instead of the Collect for the Day, used this following.

O Most glorious Lord God, we acknowledge that we are not worthy to offer unto thee, any thing belonging to us, yet we beseech thee out of thine infinite Goodness, graciously to accept the Dedication of this Place to thy Service, and to prosper this our Undertaking; Receive the Prayers and Intercessions of Us and all others thy Servants, who either now or hereafter entering into this House shall call upon thee, and give both them and us Grace to prepare our Hearts to serve thee with Reverence and godly Fear; Affect us with an awful Apprehension of thy heavenly Majesty, and with a deep Sense of our own Unworthiness, that so approaching thy Sanctuary with Lowliness and Devotion, and bringing with us clean Thoughts, pure Hearts, Bodies undefiled, and Minds sanctified we may be an acceptable People in thy sight, thro' Jesus Christ our Lord. *Amen.*

The Epistle was taken out of the 1st. Epistle to the Corinthians Chap. 11. v. 17. to v. 29.

And was Read by the Reverend Mr. Charles Trimnel Chaplain to the Bishop.

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The Gospel was the 2d. Chap. of St. John's Gospel v. 13. to v. 17. was read by the Reverend Mr. John Sturges Nephew and Chaplain to the Bishop.

Then followed the Nicene Creed, and the Sermon, which was Preached by the Reverend Mr. Barry Love, Master of Arts, Curate of the Parish Church of St Nicholas in Great-Yarmouth aforesaid upon Exodus 3. v. 5th. The first five Verses of the 84th Psalm being Sung before it, and after the Sermon ended, the Bishop proceeded in the Service of the Communion in which he added the following Prayer immediately after the Gloria in excelsis, viz.

Blessed be thy Name, O Lord; that it hath pleased thee to put it into the Heart of thy Servants the Magistrates and Inhabitants of this Town to Erect this Chapel for thy Honour and Worship; Accept, we beseech thee, this pious and charitable Work at their Hand; Let thy Blessing be upon Them, their Families, and Substance, and prosper all their Affairs by Land and by Sea. Remember them, O Lord, concerning this, and wipe not out this Kindness which they have shewn for thy House and the Offices thereof. And grant that all they who shall enjoy the Benefit of this pious Work, may shew forth their Thankfulness, by making a right use of it to the Glory of thy Blessed Name, thro' Jesus Christ our Lord. Amen.

Prevent us, O Lord &c.

And then Standing up he dismissed the Congregation, with the usual Blessing, viz. The Peace of God &c.

F. I. N. I. S.

